(9) No. 11.

THE NECESSITY OF A WELL EXPERIENCED SOULDIERY,

OR, A

Christian Common Wealth ought to be well Instructed & Experienced in the Military Art.

Delivered in a Sermon, upon an ARTILLERY ELECTION *June the 10th:* 1675.

By J. R.

Psal. 144. 1. *Blessed be the* LORD *my Strength, which teacheth my hands to Warr, and my fingers to Fight.*

Jer. 48. 10. *Cursed be he that doth the Work of the* LORD *deceitfully, and Cursed be he that keepeth back his Sword from Blood.*

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2 Sam. 1. 18. *Also he bade them teach the Children of Judah the Use of the Bow.*

After a long *Scene* of Peace, Wars ever enter the Stage; Wars are in the same nature with Offences, *necesse est ut veniant*, they must be; though there be a *va inducenti*, a woe to him that is the unjust cause of them:

Neither is there any particular place in the World (though at present never so quiet and secure) that can plead any exemption from such a Visitation, till the Lord hath created his universall, everlasting Peace in the world; till then the Church of God upon Earth is Militant, in a Civill as well as in a Spirituall sense, While Sin and the Sons of *Anak* are unsubdued, while the *Philistims are in the Land*, they'l be bidding Defiance to the *Host of the Living God*, and *Israel* shall not be without her daily Annoying cares and feares. Thus while the Church hath her Enemies in the world, men ought to be in a readiness, not only to Pray with their hearts and tongues, but to fight with their hands for the *Peace of Jerusalem*.

The likeliest way to prevent an evill, is to be prepared for it, *fore-warned, fore-armed*, when the Army of the uncircumcised are in the field, especially when they grow skillfull *to destroy*, it is time for *David* to Command, to *teach the Children of* Judah *the use of the Bow*.

A thorow dispatch of these words will not allow the expence of much time in speaking to the *Analysis* of the Chapter it self; yet for our better understanding and profiting by this text, I shall briefly speak a few words concerning the Context: to this end you may note, that this Chapter divides it self into these two Principal parts, *viz.*

First. A *Narration brought to David*, Concerning the Death of *Saul & Jonathan*, those former Victorious Champions of *Israel*.

Secondly. *The Effects* which this Sad Relation produced, which were these two, *viz.*

1. *A mournfull Poem*, or Song, or a Funeral *Elogium* upon the loss of those two Skilfull & excellent Warriours, *v* 17. *And David Lamented over Saul &c.* Davids afflictions produced us many a Song, and this is one among the rest.

2. *A Studious Care* for their own Defence and safety, implyed in the words of the Text; *He bad them teach &c.* Saul and Jonathan's Death, Israels defeat, and the Philistims Victory, made David not only mournfull, but also carefull how to prevent the like disaster, when occasion should be for another onset.

The words of the Text are contained in *Davids Funeral Song*, and are inserted (if you observe) in a *Parenthesis*, in which respect there is something worthy of notice:

In the former Verse, *David* [you see] had just began to compose his mournfull Song; The sad and unexpected newes of *Israels Overthrow*, Saul, and Jonathans *Death*, those *expert* and *valiant Commanders*, who [under God] had been *Judah's safety* and the *Defence of the Country*; the loss of these made *David* break out into a deep Lamentation. *And* David *Lamented &c.*

Now least *Davids* mourning should make others either heartless and fearfull, or give them any occasion of suspicion concerning his own Valour and Courage, I say, least any should draw up this disheartning Conclusion. *viz.* seing the *Philistims* have slain our Mighty and skilfull, and *David* himself hereupon becomes thus dejected and sorrowfull, it will now be in vain for us to think of resisting or prepare for further engaging. wherefore to remove this damp of daunting fears, before he proceeds any further to Lament, he inserts his solemn charge, that they should learn experience how to Fight, cause of sorrow should be no cause of Cowardise, *David* had good Courage in his great grief, *Also he bad them teach &c.*

Davids Apostrophe from Lamenting to bid them prepare for fighting, is an Argument both of his *Prudence*, and constant *Care* and *Courage*. *And David Lamented &c.* But [lest any hereby rash u'd judge *David* become either *Careless* or *Cowardly*] before

fore he goes on with his Lamentation, he makes this Pause in a Parenthesis. *Also he bad them teach the Children of Judah the Use of the Bow.* It was by this Instrument (we heard in the former Chapter) Saul was wounded, and so also Jonathan, and many others.

The Bow was a principall Instrument then used in their wars, by the more acute, nimble and skilfull managing whereof the Philistims [very likely] then gained their Victory over *Israel*;

Wherefore *David* makes this good use of it, *viz.* That for the better dealing with the Enemy, it was very expedient to teach the Children of Judah the exact using and skilfull handling of that Weapon, *q. d.* Our best Policy now is, (knowing where our Enemies skill and advantage lyes) to Labour to match, or rather excel them in their own Art, and so wee shall beat them with their own Weapons.

Skill is a great spur to Courage, and *Warriours* skilfull and Courageous, are most probable to be *Victorious*. A skilfull head or hand and a cowardly heart are most unequal Mates, pitty it is they should ever meet in one person.

I shall speak but a word or two more to the Text, and so proceed to the Doctrine. *He bad them Teach &c.*

The *Bow* was a principal Instrument then used in *War*; and it is here *figuratively* to be taken for all kind of *Martial Weapons*: and so their learning the right and exact use of that, implyes their learning the skill in the whole Art.

Many Doctrines worthy our notice, and very pertinent to this Dayes design may be deduced from the Words, I shall briefly name them, and center upon one of them cheifly.

He bade i. e. *David* bade, Whence Observe.

Doctr. I. *It is the great Duty and Prudence of those in Doct. 1. Supream Power and Authority, to Order that their People be Trained up and Experienced in the Military Arts, or in the right and skilfull Managing of Martial Weapons.*

David bade &c. We have here an Example of *David's* Kingly Care and Prudence, who (from the overthrow of *Saul* &c.) doth Command his Subjects (for the safety of themselves and preventing the like defeat) to exercise themselves to the skilfull managing of that weapon; now every good example is

binding. David as King accounting it his place or Duty to look after the Ordering of that Affaire, shewetn it to be a Duty incumbent upon all Christian Rulers in Place of like Authority or Power; and they that are Rulers over others, are chiefly accountable for any neglect in this great Duty.

He bade THEM, i. e. his Chieftains, Lieutenants, or other under Officers that were experienced professors of that Art, and so able to teach, Whence Observe.

Doct. II. Doct. 2. *It is very necessary in all Military Exercises, and for the makeing a true Proficiency therin, that there should be such experienced persons that may be able, skilfully & expertly to Train up others in the expert knowledg of that Art.* If there be none to teach, how can any be taught: that Body is a meer *Chaos* where all is alike. But again, *He bade them Teach the Children of Iudah*, VVhence Observe.

Doct. III. Doct. 3. *Martial Weapons and Military skill and Exercise do well become and truely belong to a Christian Common Wealth.* Contrary to the Tenent of that abominable Sect, who would perswade us to a Stoical *Apathy* or *Stupidity*, & never to use any means of defence against wrong or injury: such Armour they alledge is unbecoming a Christians Coat; And therefore their onely word of Command is, *Lay down your Armes*, that so they might have the advantage to take them up. But again, *The Use or skill of the BOW.* Whence Observe.

Doct. IIII. Doctr. 4. *The Art or skill of a right and Exact Using* or *handling of Martial Weapons, is that which a Christian People ought to be carefully and diligently Instructed in.* A Christian people ought to be *Conscientiously Trained up and experienced in Military skill.* There is a Civil as well as Spiritual *Warfare* that a Christian must be exercised in. This is the *Point* which I intend to handle, and that which I judge may be most usefull at this time. In the handling of which, I shall only concern my selfe with these two things, *viz.* to *Confirme* and *Apply*; As for *Explication*, I know not almost what should be said, I say that *Martial skill* is that which a people *ought to be taught and experienced in.* Now as to the number or quality of persons that ought to be Instructed in this *Science*, is none of my business to discourse, but theirs whose duty it is to Inspect the Ordering

of

of that Affair; Neither ſhall I now ſpend any diſcourſe *de Jure Belli*, concerning the right or Lawfulneſs of Warr, the proof of the Doctrine will of neceſſity inferr the Truth of that: If it appear that *Military skill* is that which ought to be taught, it will certainly follow that it is that which may (when occaſion calls) be lawfully practiſed, ſince this is the very end of that: that *Art* or *ſcience* is altogether vain which may not admit of a practicall part. Neither again can it be expected that I ſhould explain the Nature of Military *skill* and the manner how men ſhould be *diſciplined in that ſcience*, that is a work neither within my *ſphear* nor belonging to my place: But is the buſines proper to the field, not the *Pulpit*: and the explanation of it to be learned of thoſe who have arrived *Artiſts* in that *Profeſſion*, and are deſigned to inſtruct the unexperienced therin. It is none of my buſyneſs to teach that *Art*, but to ſhew that it is a peoples Duty to be carefully and diligently Inſtructed in it, I now preach matter of Duty, which ought to be practiſed, eſpecially more diligently and conſcientiouſly then it is or hath been. That it is an Art or skill which is not Natural, but acquired with much Inſtruction, Induſtry, Practiſe, that men do not naturally or very eaſily come to be Artiſts in that profeſſion, I ſuppoſe, will be readily granted by all that have any experience therein;

Beſides the teaching and learning of it which the Scripture in many places doth attribute to it, doth imploy that there is an art, skill or ſlight in it, which doth require ſtudy, diſcipline and inſtruction, for the attaining to it.

But, that the Truth of the *Point* may appear, we may Firſt, *Look into the Scripture it ſelfe*, and ſee what that may afford in order to the confirming of it. And this we ſhall find not at all to be ſcant but rather to abound with ſuch examples and preſidents as do fully teſtifie to the truth of this *Aſſertion*; though that in the Text being it ſelfe of *Divine Authority*, may be ſufficient to confirm the duty alledged.

That it was the practiſe (Commanded and allowed by God) of the people of God in former ages, the Scripture doth plentifully hold forth. Now ſeeing what is written is written for our inſtruction, it is our duty to follow thoſe patterns till God ſhall be pleaſed wholly to remove all occaſion for the like practiſe.

I know before I proceed, that all that can be Objected by any is, the *Promise of peace* in the *Gospel times*, that *Jerusalem* shall be *a quiet Habitation*, and that the *Nations shall learn Warr no more &c*: But how ever (as one answers well) we must not Antiquate Gods work, all Gospel Promises are not yet fulfilled; That time shall come, but in the mean time [so long as there's Warr and rumours of Warr in the World] we must stand upon our *Watch* & *Ward*, alwaies in a Posture of defence for the peace of Zion. While that spirit in man that *Lusteth to envy*, to *feuds and Quarrels*, especially with that and those that are good, be more then it is at present Curb'd and suppressed, it is both duty and prudence to arm our selves against the cruel invasions that may we know not how soon from thence arise.

I will never believe that our Priviledges under the Gospel are now more narrow then theirs were under the Law: If that were a duty and priviledg then for the people of God to prepare for Warr, and to fight for their Lives and Liberty's, I cannot believe but that we especially under the Gospel ought rather to be duely prepared against those bloody attempts. I cannot believe that the people of God are bound to sit with their hands in their pockets & give themselves up as a prey to their Enemies, & Cowardly to part with those Priviledges which Christ hath so dearly purchased. The Law of Nature, which is Gods Law too, doth ever bind us, so far as we can in a just way, to prevent any evill unjustly offered.

In the Latter dayes, we are told there will be bloody times, *Nation shall rise up against Nation &c*: from hence it will follow that we under the Gospel ought to be more expert and fitted for Battel, then those in former ages; For God you know then did immediatly and miraculously fight for his people, often times giving them very great *Victorys*, by very mean unlikely meanes.

But we in these dayes have no promise of such a miraculous & immediate assistance; God works now by men and meanes, not by miracles: Neither can we expect that the walls of *Rome* as the walls of *Jericho* shall fall with the sound of a *Rams-horn*:

The Man of sin (no doubt) when his time is come, shall be overcome with the sword of men as well as the sword of the spirit To her that hath *shed the blood of the saints*, shall blood *be given to*

drink

drink, now God alone knowes whose lot it will be to be called to that work, but yet he expects that his people be fitted for such a designe, when he shall be pleased to call them to it. God hath his work for his *Militia* on Earth as well as for that in Heaven. Warr is an Ordinance appointed by God for subduing and destroying the Churches Enemies here upon Earth.

But this discourse is almost a Digression. I say, as yet we have no assurance of freedome from War, and therefore still to be prepared for it; Times are now most dangerous, But to return from whence I have thus digressed.

Abraham we read was the most *renowned* for *Faith*, and if that alone without the use of meanes would have done it, Could have believed his Enemies into the dust; Besides we read that he is called the *Friend of God*, and so had the better grounds to expect to live in Peace, and yet we find, he thought it both Reason and Prudence to be prepared for War; Thus the Scripture tells us that he kept his men both Armed & Trained, he provided them not only *Weapons of War*, but also taught them the *Art and skill to use them*; as appeares soon after, by the great execution he did, and good success that he had thereby. *Gen. 14. 14.*

Againe, the great Commendation that the Scripture gives of the *Benjamites* skill in slinging Stones at an haires breadth, sheweth that it is a thing very likeing to God, and that which he requires as a Duty in his people, to be very exact & expert in the right using of Warlike Weapons; The Sling was an Instrument of War, much used in the times of Old, and the *Benjamites* we read, were the most renowned for their exact skill in handling the same; They could *sling to an haires breadth*: This plainly shewes that it is the duty of Souldiers now to learn to be wonderfull expert, Benjamite-like in the use of their Martial Weapons and Military Exercise.

Againe, what other use do you think can we make of all those places in Scripture, which do so often mention the skill and Valour of all those Worthies of Old, why are they so Renowned in Holy Record, and so much commended for their Martiall skill, endowments and exploits, as you may find in that [and many other places] *1 Chron. 5. 18.* and *Chap. 12. 8, 33. verses.* Yea how many *Pages in Sacred Writt* are wholly taken up in menti-

oning of those who have been renowned for the *Art of Souldiery*; now to what purpose should all this be, but cheifly to instruct us in these two things, *viz.*

1. That it is an Art Commended and allowed by God.

2. That by these *Patterns* we should learn to practise, that as it is said, they were *expert in War* and *handling their Weapons*; So it is the Duty of a people now to be. And this still confirmes the truth of the Doctrine, *viz.* That therefore a people ought to be instructed and trained up to the knowledge of it.

Certainly it requires good teaching and diligent learning to sling a stone at an haires breadth, *i.e.* to be an exact and expert Souldier, to be acute in that Calling.

Again consider, what a Blessing *David* counted to be well experienced in that Art, 144 *Psal.* 1. and think you them, so long as there may be use for it, that it is not the duty of a people to be blessed with the knowledge of it.

Again Lastly as to *Sciptural proof*, The Souldiers that we read of in the Gospel time were not disbanded or discharged, but indeed allowed and encouraged, as those that came to *John the Baptist*, we find not one word of Reproof as to their Calling, but only good counsell how to behave themselves in it, *Luke* 3. 14. *q. d.* go on still, but do not so and so, *be content with your wages*, which implyes indeed be content to be Souldiers.

So the *Centurion* that came to Christ, was a good Christian & an excellent Believer although a *Captain* in that profession, *Mat.* 8. 8,9. Surely Christ that commended him so much for his faith would have reproved him for his Office, had it not been that which was in it self commendable and requisite. But then for our further satisfaction, I shall now give you the *Reasons* of the Doctrine, why it ought to be so.

Reasons.

Reas. 1 First, *Because this Military way is the way which* God *doth appoint, and the usuall meanes whereby he defends and workes deliverance for his people*; He forbids indeed ye should trust in, yet looks that we should make use of an Arm of flesh. Look through the Scripture, and ye shall find that the general and usual way of Gods delivering his people from or defending them against their enemies, hath been by this meanes, *viz.* by the use and help of Arms

Arms; Some here and there, one particular instance of Gods miraculous way of defending or delivering his people, doth not at all invalidate the force of this Reason, nor excuse us from the duty propounded; Gods sometime sending an Angel to fight for his people and destroy their enemies army, as it was not to them so neither is it now any warrant to us from being prepared to defend our selves; we have no promise to assure our selves of any such miraculous way of deliverance or defence: Now seing this is Gods way, and he being a Wise God and a God of Order, he will therefore have things to be done in the most orderly and artificiall way or manner. War is his Ordinance, and he hath ordered a certain Art or skill in warring, and hence Commands that his people be trained up or exercised to the knowledg of it; Gods work must be done wisely, artificially and in the best manner, so as may be suitable to the glory of his own Nature; to be able to war or fight according to Art, gives much glory to him, who is the Author of every commendable *Art or Science.*

Reas. Second. *From the great dependance that the safety and preservation of mens lives and libertyes hath thereupon, and upon their so being*, viz. *Experienced Souldiers.* I told you before, it was Gods usual way of defending us to make us Instrumentall to defend our selves; Now when I speak of Dependance, I speak in subordination to him who is Independant. The Art *Military* [saith one of your own Instructors] being the highest profession as to the preservation of our Countrys [*non nobis nati Sumus*] wherin our Lives, Libetries and Estates are included, we ought to be more studious thereof, and exercised therin, but especially Christians who are betrusted with the Oracles of God, and the pleasant things of his house, ought conscientiously and carefully to furnish themselves with skill and ability to defend and maintain those precious things that are of more worth than the whole world; Yea this is one great part or duty of our Christian warfare to be skilfull to defend and preserve the true Religion; I say that God hath Ordered a kind of Dependance as aforesaid, yea was it not in a Military or Martial way that the Saints in former ages did preserve and defend themselves, theirs and their Religion, against those that would have rob'd them of all; yea were not others also by them turn'd out of house and home, and that

Reas. II. *Barrif*

because of their great Security and willfull ignorance in the *Military Science*, *Judges* 18. 7,8,9,10.

Do you not count your Lives &c: worth defending or preserving, and is it not rational than to endeavour the most artificial and safest way of accomplishing it? One, and a great Sense wherin God is your *Walls and Bulwarks*, is when he makes you so unto your selves, *viz.* experienced Soul'diers, expert to defend your selves: I say, a Countries safety depends much upon an experienced Militia; yea is it not therefore reckoned as the curse, confusion and undoing of a place, when their Mighty and skilfull men of War are taken away? *Isai* 3. 1,2.

Reas. Third. *Because Skill is one of the greatest helps to Victory*, especially, *where other accomplishments do also meet*; Victory is the Mark that skill aims at; *Skill of hand, Strength of body, & Courage of mind* do make a compleat Champion, and seldome it is that ever they do miss of Victory; yea good skill is more needfull than great strength: Skill many times overcomes strength; A skilfull though a weak Arm, hath many times given a Fatall blow to an unskilfull though a strong man. *Davids skilful hand fetcht great* Goliah *to the ground*, he fights blindfold, or like a mad man, that fights not according to Rule.

Reas. Four. *Because Security, Ignorance and want of experience in the Military Art, is the way not only to invite an Enemy to invade a people, but also renders them very lyable to become a Prey when they shall so do*; See that Instance, *Judg.* 18. 7,8,9,10. This tempts God to leave you, and let the Enemy take you, whereas the report of a warlike people and their fame for Martial skill many times strikes fear into an Enemy, and so is one meanes to prevent War. Invasions are judged far more dangerous than pitcht Battels; because they are suddain, and usually take men unprovided, the unskilfull man is an unprovided man: times of of Peace are times to prepare for War.

APPLICATION

Use I. *Hence Learn, that the Commanders and Officers in a Militia, who stand for Examples and Teachers to others ought in a special manner to be well qualified and accomplished for those places.* Leaders should strive to be excelling persons; If they are to teach others to be Soul'diers, then certainly themselves should

Use I.

should be Artists κατ' ἐξοχήν; A certaine Authour in his *miscellaneous discourses* occasionally speakes how Martial Leaders should be qualified, saith he, the Commanders in War and [as neer as can be Commanders in Traying Companyes) ought to be built upon these three Vertues.

They should be *Wise, Valiant, Experienced.*

Wisdome in a General oftentimes Ends the War without War; of all the Victories the *Romans*, thought the best, which was least Stained with Blood, and they were content to let *Camillus* Triumph although he had not fought. In these times, it is especially requisite since *Stratagems and advantages* are more in use then open and daring Valour: Yet,

Valiant he must be, else he growes Contemptible, looseth his Command, and by his own Fear infects his Troops with Cowardise. To the eternal Honour of *Cæsar*, *Cicero* reports that in all his Commands of the field, there was not found an *Ito*, but a *Veni*, as if he had scorned in all his Onsets to be any thing but still a Leader, alwayes teaching by the strongest Authority his own Forwardnes, his own Example: And though these be Excellencyes, they be all Lame without

Experience; Let him be never so Learned in a Paper plot where his eye hath all in View, he'l fail in a *Leager* where he seeth but a Limb at once: Besides, *Experience* puts a *Credit* upon his Actions, and makes him far more Prompt in undertakings.

Use II. *Then this should teach those that are or may be Teachers, Leaders and Commanders of others (as much as in them lies) to be Carefull, Diligent and Conscientious in the performance of their Duty towards them that are to be Instructed by them*: Believe it, the work is the Lords, it is his Ordinance, and you have a great account to give, or you are greatly accountable according to your well or ill management therof; The Lord is your Supervisour, You that are in the Front, have not only mens but Gods eye upon you; and if there be as hath been proved so great a Dependance upon a well Ordered & Instructed Militia, consider that you will have but a bad & sore account to give for your neglect & remisnes in the discharge of your Duty: What Disaster and Calamity may come upon a Common wealth through your defect will chiefly center upon you in the End, & you are lyable Use 2

to a greater ſhare in the Curſe then other Inferiour Souldiers.

It behoves you in ſome ſenſe more than others, ever to remember and keep in mind that dreadfull ſentence againſt Deceitfull dealers in Gods ſervice, *Jer.* 48. 10. God who is a man of War hath a *Curious and a skilfull* eye. Labour then as alwayes in his preſence to do your Dutyes carefully and skilfully.

The Dutyes of your places, I hope you know, (or I wiſh you did) better than I can tell you:

Labour (as indeed your places require) to be *Grave, Serious* ſetting good and edifying examples; eſpecially keeping a good Command over thoſe that are to be Commanded by you; and when you are upon the Exerciſe and Inſtructing them, be conſcientious in ſpending thoſe times and ſeaſons to their beſt advantage and edification in that Science: Quicken ſuch as you obſerve backward, lazy and idle, let them be aſhamed out of their Duncery, or be ſeverely puniſhed for it; Of all men you that are Officers and Commanders, FOREMEN, do you ſee to it, that you be alwayes Foreward and never backward in this great and ſolemn work.

Uſe 3. Uſe III. *Another word may be of Exhortation, and that unto* all that are Liſted under Diſcipline and Command. *Be Exhorted* (in Obedience to God & ſafety to your ſelves) to put this Doctrine into practiſe, *viz. Labour now with all Diligence (while you have the time & meanes for Inſtruction) to approve your ſelves ſkilfull and Expert Souldieres.* It is the Duty of others to teach and it is as much your Duty to learn, therefore make progreſs:

Dread to be among the number of thoſe that are ever learning and never come to the knowledg of this Truth; Loath to be low in the knowledg of that which is thy Profeſſion. Oh! Preſs forward, ſtrive to become Expert, Renowned.

DIRECTIONS.

1. *Be Conſcientious and Diligent in the ſpending theſe times and ſeaſons that now preſent, for the getting more and more* Art and ſkill Spend them I ſay, to that very end: Look at this as thy Duty, and do it withall thy Might; Spend it not in a meer ſhew of thy glittering Armour, neat or gaudy dreſs: Spend it not (as too often it is ſpent) in *Licentiouſneſs, Revelling, Rioting Ranting*, but in the Solemn buſineſs of the day, be all in theſe things:

things: Thou that goest under the Name of a Souldier, be not (as one Cautions thee well) so much a Boy, as to turn Training dayes into playing dayes.

2. *Hearken Diligently to and then keep in mind the Instructions of those that are thy Teachers and Commanders*; Learn so as to be able to do: Consider the Way and Method and Reason of things, that so thou mayest be a Souldier not only by Rote, but according to Art.

3. *Be much and as often as you can upon these Exercises*; Use makes perfectness or Expertness: Thou canst not be too exact in this Art, make David thy Pattern, never leave till thou hast it *adunguem* at thy fingers ends, as we may inferr from those words of his, *Psal.* 144. 1. So, Benjamite like, endeavour to be exact and expert to an haires breadth: You that are of this Company of the Artilery, are indeed Volunteers, which intimates your great desire to become expert in this Art, in that you have been so forward as Voluntarily to List your selves into a Military Body; So that more may justly be expected from you than from others, who spend not so much time in these Exercises: therefore be Constant and Diligent in this great and weighty work.

4. *Be Orderly and Obedient, willing to be Commanded*: Souldiers of all men in the world should be willing to Obey: Though every one shou'd labour for such Experience as to be able to Command. A Souldier is under absolute Command; He must not dispute the Orders of his General, but Obey them: therefore Souldiery is well defined, the Obedience of a *Stout & Valiant mind, out of his own dispose*; he must move upon direction having a Charge or Word from his Commander for every step he treads or action he undertakes, *Mat.* 8. 9. There is so much keeping of Order in War or Battels, that a Souldier Commanded to stand such a ground, must not stir though he dy for it, and if he stirrs by Martiall Law he shall dy. Confusion may soon bring destruction upon an Army. Order is the Soul of Common Wealths and Societyes, it matters not who goes first, strive rather who shall March best: he can never well Lead, that knowes not well to Follow. Experienced Generals hold this *Military Maxim*, that 'tis as honourable in Wars, exactly to Obey, as to exactly to Command.

Last Direct. *Strive every one to Excell the other, and this I am certain is a likely way to make some expert indeed*: That's a dull stupid, or a slothfull Spirit that hath nothing of Emulation in it: you may lawfully strive who shall be best in that which is good.

Motives, some to Draw & others to Drive.

1. *Consider that it is thy Duty to be thus skilfull and Expert*: For it is thy Calling, is it not thy Duty to be Expert in thy Calling? what shou dest thou be so much knowing in as in that which is thine own business.

2. *Consider that thou art not only Lyable to, but under a Curse for thy neglect, carelesness or wilfull ignorance in this work*, for this work is the Lords; and see what the Lord saith of such as are negligent in it, *Jer.* 48. 10. What a shame is it, yea what a plague is it for a man to be a Bungler at his own Calling?

3. *Consider*, [as was said before] that there is a great and solemn dependance upon an Experienced Militia, as to the safety and preservation of our Lives, Libertyes &c: And if all should be as Careless, Ignorant and unexpert for defence as thou art, all should quickly become a Prey to the Enemy.

4. *Consider*, the Enemy growes skilfull to destroy, therefore thou shouldest grow skilfull to defend, upon this account it was that David in the Text *Commands them to Teach &c.*

5. *Consider*, That through thy un-expertness and wilfull ignorance in this Art, thou mayest be guilty of thine owne blood, and it may be of the lives of many others; Thou art a meer deceit and cheat to the Country or Body wherin thou art.

6. *Consider*, that though your present Exercise be a matter of Delight and Sport in a sense, yet it tends to a solemn Execution; i. e. you may be called to be in good earnest; thou knowest not how soon Orders may come from the Lord of Hosts for thy suddain March, and then there will be no time

time to get any skill to defend thy ſelf; You are now as it were in *Gariſon*, but you may very quickly bee in the Field, not in a naked field, but in a field of Warr, yea perhaps in *Acheldama*, a field of Blood, where thou ſhalt not want for an Enemy, but find one, not one it may be, but many.

7. *You are moſt likely*, having followed Gods Order to have his Preſence with you and Protection over you, he delights in thoſe that are like himſelf; He is the Lord of Hoſts, the Man of Warr, And this is one part of his *Image, viz.* Wiſdom and Experience in theſe Affaires: Study than to Quit your ſelves like Men, and to become the Bulwarks of the places where you Live, that ſo we may be able to ſay truely of you, what *Tertullus* ſaid flatteringly concerning *Felix* the Governour of *Judæa*, *By You we enjoy great Quietneſs, which we cannot but Accept alwayes in all places with much Thankfulneſs.*

FINIS.